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AN

INTRODUCTION

To the First Part of the Tincklars Testament

Dedicated to the QUEENS Most Excellent

MAJESTIE

BY

WILLIAM MITCHEL, Tine-Plate-Worker, in EDINBURGH

Edinburgh, Printed by *John Reid* in Belle Wynd. 1711.

AN

INTRODUCTION

To the Art of the

Modern Ancient

PRODUCING QUEENS

And Excellent

SWARMS

BY

BRITISH MUSEUM

To the most High and Mighty Soveraign ANN Queen of Great Brittain, France and Ireland; Defender of the Faith. &c.

WIlliam Mitchell Tinplate Worker in *Edinburgh*, Wishes Grace, Mercy, and Peace, through JESUS CHRIST our LORD; Forasmuch, as I being about to Write some small Books, and have taken to my Consideration, that Your Majesty is the only proper Person that I can Appeal unto, I do therefore Dedicate this small Treatise, together with these that may follow, for two Reasons.

First I am affraid of being Troubled by some of the Ministers of *North Brittain*, because I Wrote Books concerning their Duties, and for the Good of Your Subjects; And they will tend much to the bringing down of the Devils Kingdom, and they think these things ought not to come out of my Head, because I am no Minister.

But I am a Man of a Publick Spirit, and tells my own Mind, and my Mind of them; because they are but Mortall Men, and there is no Mortall so Worthy as Your most Excellent MAJESTY, that I can Appeal unto.

Second Reason, Most Mighty Princess, I want a little Money to Print these Books, having formerly Money, but my Houle and it Burnt; And if it may please Your MAJESTY, to take these things to Consideration; I would come my self to Your MAJESTY, but there are two Impediments stands in the way.

First, I have no Money to carrie me up.

2d. I have a Loving Wife, with some small Children that hinders me. For my Wife Lives much upon Sense, But I Live much upon Faith. And although I should come, I am nothing but a little Black

Black Man, Dull like, with two Scors upon my Brow, and a Moll on my Right Cheek; I give these Marks to Your MAJESTY, in case any Person come up in a Counterfit Manner. Yet notwithstanding of these if I had Cloaths, I would look as Big as some of the Gentle Men in Brittain, and I hope Your MAJESTY will be pleased with these Reasons given, if Ye Desire me to come, I will Run, tho Bare Footed.

Many of the Ministers of North Brittain Calls me a Fool, I Confess I have not so much Wit as the Reverend Lord Bishops of *England* have; Yet *I* have as much Wit as some of the Ministers of *Scotland* can pretend too; And when Your MAJESTY sees these Books Ye shall find it so. I have no more to say to Your Excellent MAJESTY at this time, being Loath to wearie Your MAJESTY, but the Poor Man if it be Your Will not to be Offended, And so shall Your Petitioner ever Pray.

Almighty GOD to Bless Your Majesty;
In Soul and Body here,
Peace and Prosperity in Your Kingdoms;
Victory over Your Enemies;
And at Death; an Everlasting Crown of Glory;

Is the Hearty Prayer of Your Majesties Poor and Honest Subject,

26 JY 60 WILLIAM MITCHEL.

AN

INTRODUCTION

To the First Part of the Tincklars Testament.

MY Friends I put out this Smal Treatise, or Introduction, before the Rest, for two Reasons.

First Reason, is, *I* have a Desire to know, how that Book that I have readie to Print, will be Accepted by the World.

2d. Reason, is, I have no Money at this time, otherwise *I* should let you see all the First part of the Tincklars Testament, that is Readie to be Printed, but only the Money is not Readie, but who can help *Mis-look*, *I* wish You and I Reader, had Grace to be content with our Condition.

My Friends I desire You that Ye would Drink less, and gather togeather one Pound *Scots*, to Buy the first part of Tincklors Testement, for *I* hope to get Money shortlie to Print it, for I had better Live in Good Hopes, as Die in Dispair, Therefore make ready for ye shall think your Money well bestowed; for ye will hear things in it, that ye never heard before, in all the Books that ever ye Read, although I be but an *White Irone-Smith*, and Ye shall have great Satisfaction in it, both Godlie Persons and Wicked Persons, suerlie Ye shall find it so. But some Ministers say, I have on Call to Write that Book, but Ye must understand, that the Scriptures are now fulfilled, therefore Ye cannot expect immediate Revelation from GOD, but I am made to Write these Book by an Inward Call of the Spirit, and therefore I think I have as surelie a Call as ever they had to Preach the Gospel. These Book was writen in a short time, and the

the most part of it was Writen when other Persons were Sleeping, becauſe I was oblidged to wait on my Shop in the Day time, and provide for my Familie, leaſt I ſhould be Reckoned worſe then an Infidel; and ye may Judge wither this Book was writen by the Holy Spirit of GOD, or by the wicked ſpirit of the Devil? for it was writen without a Concordance, whereby I might know where theſe Scriptures lay. And do ye think that theſe Sutiable Scriptures, were caſt into my Mind by the Devil? for I had not time to ſeek for them in the Bible, and if ye ſay it was from the Devil, do ye think that proud Devils would cry up Precious Chriſt, and cry down himſelf? he cannot do it, the Reaſon is, becauſe it is not in his Power, then ye muſt conclude, that this Book was Writen by a Good Spirit, and do not think that I am a Quaker, or Prophet, as ſome are pleaſed to Call me, for I am none of their Religion. I have obſerved that when I have been writing that Book, and when I was writing one Line, I did not know what to write in the next, but no ſoonor was I Readie to begin it, then the word came preſentlie in my Mind.

I ſhall write in this Introduction the Reaſons why I intend to put theſe Book to the Preſs, with the Contents o them but or the Apologie to the Readers part of it, I will not put them in this introduction, becauſe they are large, but ye ſhall think much of them when ye heak them, but if I had Money ye ſhould get that whole Book at once.

As for my Reaſons, Firſt, Negativelie, I wrote it not to Advance my Name, not to keep it long upon the World, I Lie not, for it never ſo much as came in my Mind before that Book was begun.

2. Poſitively, my great and Chief end was to Glorifie GOD, I could do little and did little to advance GOD's Glorie, while I was in the World, becauſe of Unbelief, and I thought that Book ſhould be a mean to Glorifie GOD, when I am out of the World, come of my Soul what will, let GOD's Name be Glorifed.

My 2d Reaſon was, that I might keep my Heart near GOD, becauſe I was ſo opreſt with Sinful Thoughts, and Worldie Thoughts and Vain Thoughts, for they are all Exceedingly Sinfull.

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My 3d Reason was, that I might be kept in Exercise, and the Devil might not have that Occasion and Opportunitie as formerly he had to Tempt me to Sin; *When was it that David was tempted to Sin?* but when he was over Idle; *when was it that Dinah was desiled by Sechem?* but when she was over Idle; as ye may Read.

My 4th Reason was, I thought that these Books wad do more Good then many of the Books of Great and Wise Scholars, because it came out of a Poor Fool, Ignorant Mans Head, as I was when I was in the World, and was also called by them that knew me; for some time; *God will make the weak things of the World to Confound the strong, and out of the Mouths of Babes he will perfit his Praise, and he will make the Foolish to confound the Wise:*

My 5. Reason was, I thought my opening of my Mind wad learn Ministers so to Preach as to Profite; and if Ministers wad converse more in Secret with their people, and they with them, they wad know to preach better to their profite; for if *Simon* had not opened his mind to *Peter* he could not have preached so to his profite in *Acts* 8.

My 6th Reason was, I thought it was my Duty to let that light which I had Shine before Men, to that end that GOD might be Glorified according to that Word in Mark, 4. 21, Is a Candle "brought to be put under a bush'l, or under a Bed, and not to be "set on a Candlestick; For there is Nothing hid that shall not be "Manifested; neither shall any thing be keep Secret, that it should not "come Abroad; he that hath Ears to hear let him Hear.

My 7th Reason was, that I might be kept in mind of my renewed Covenant that it might be perpetual, and neuer to be forgotten. Now Reader, I have given you as many Reasons as there are days in the Week; and I do not know wharfore I should not put out these Books.

I have more Reasons in my Apology, which is not here which ye may see when the Book comes out, only here I shall hint at some Thoughts that ye shall have in these Books, and I desire all Persons to Read those Books when they come out, and especially, Ministers, for these Books shall be as a Glass wherein every one may see their Thoughts.

All Persons that are openly Wicked, and are not Ashamed of Sin, but Declare it as *Sodom*; as I was before I was 14 Years of Age, here ye may see your Thoughts.

All Persons that Lives only in *Morality* and Earthlie Mindedness, and knows no more than I did before *I* was 17 Years Old, here ye may see your Thoughts.

All Persons that lives under the Law and Apprehensions of the Wrath of GOD. for breaking His Laws as I did before *I* was 21 Years of Age, here ye may see your Thoughts.

All Persons that Lives in the Light of GOD's Countenance, as I did for a short time, here ye may see your Thoughts.

All Persons that Liyes under Temptations and Desertions, as I did near 13 Years here ye may see Your Thought,

All Persons that Lives in the Sin of Backsliding and Hypocrisie as I did near 4 Years; here ye may see your Thoughts. Here ye may see the great Mercies of GOD in CHRIST, for Pardoning such a Sinner as I was.

All Persons that are brought out of the Devils Prison, and loosed from that Yoak of Bondage the 2d time, here ye may see Your Thought; as I had throw Grace to the end of my Life. Here ye shall have thoughts of the Great and Unspeakable Love and Faithfullness of GOD on his part of the Covenant, according to that Scripture, in *Jhon*, "No Man can come unto Me, except the Father which hath "sent Me draw him; For the Great GOD drew me against my own VVill to JESUS CHRIST; And again all the Devils in Hell and all the Men on Earth; none was able to pluck me out of the Fathers Hand. here; ye may have Thoughts of the Unsearchable Love of CHRIST which passeth Knowledge, on his part of the Covenant. according to that VVord in John, " All that the Father hath given "Me, shal come to Me, and he that cometh unto Me, I will in no wise "cast out". O! There is much Love in these two VVords, *No wise*, "and it is the Fathers will that all that he hath given the Son; "he shall Lose none. John 6. And all these Devils Fought to get me these 38 years; but they could not get me, for the Lord *Jesus Christ* had lose none, according to that Word in *John* 17. Here ye may have

true

true Thoughts that JESUS CHRIST is Praying for you in Heaven, and interceeding for you, according to that Word *John* 17, and if ye wad Read this Chapter, your Hearts may well burn with Love, O! Reader, come Taste and See that GOD is Good, He is altogether Lovely; O! who wad not Love CHRIST, and Cursed let that Person be that will not Love CHRIST; And here ye shall have true Thoughts of the Holy Spirit, of GOD's willingness to Act his part of the Covenant: O! how doth he Strive or Work, for to Approve or Reprove, it is wounderful great; but few takes notice of him and his Works. And here ye may have Thoughts of the Deceitfulness of your Hearts, and here ye may have Thoughts of the Varities of the World, and here ye may have Thoughts, of Sathans Devices, and of his unweariedness to Tempr you to Sin. All these Thoughts ye may know when these Books comes to the World.

Now I shall write the Contents of both the Books.

These Books contains a great Misterie that is hid from the most part of the World, and also from many Ministers.

These Books contains a great War, *Michaell* and his Angels, fought against the *Dragon*; and the *Dragon* Fought and his Angels.

These Books will make you know the great War that is betweeu the Holy Spirit of GOD, with all his Graces, against the Devil, the World, and the Flesh, with their innumerable attendances.

These Books may make you know the War that is between the Lyon of the Tribe of *Judah*; and the King of the Bottomless Pitt, the one would have me, and the other will not quit with me: O! Remember the Love of CHRIST.

These Books may make you know the great War that is between GOD and the Devil, who should have the chief Room in my Heart, O! Blessed be GOD, for he is Strong and Mightie in Battle, and so these Books may be called Books of War.

These Books will be sought after both by the Godly and the Wicked, the wicked will desire to know what this Babler will say, others will say he seemeth to be a setter out of strange Things, strange Things indeed, to the most part of the World; Others will be desirous to know what these Things mean, as ye have it writen in

the 17 of *Acts*, *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hidden these things from the Wise and Prudent, and hast Revealled them to Babes, even so Father, for so it seemeth Good in thy Sight.*

I shall now Speak to three great Providences which I met with in my Life, with some Observations there from;

One time I was in a great Water, with a Burden on my Back, going to Mercat, and the strength of the Water did cast me, but I no worse but only all Weet, for the strength of the Watter did cast me upon Dry Land. This great Providence speaks great Terrour to all these that will not prepare for Death, for in GOD's *Decree* there is a certain Hour when ye must Die, Reader, and before that Hour come, no *Man*, nor Devils can take your Life? How do ye know, but that Hour may be this Day; for when that Hour comes, there will be no keeping of your Lives, all the Doctors in the World cannot save your Life, and then ye must Die, tho ye were as strong as *Sampson*, or although ye were as Rich as *Solomon*.

Ye may Remember, that Our Blessed Lord Prayed, that he might be saved from that Hour, and was not heard, and far less the like of you, ye are a brave Man indeed that should think otherwise, for it was not possible that he could be saved from that Hour, and far less you I Think.

Ye may Remember also, they took him to the brow of a Hill, and thought to cast him over Head-long, but because his Hour was not come, therefore He passed through the midest of them, and so went away.

But say ye what for should we use the Means then, for we will never Die till our Day come; Well I will speak of another great Providence which will answer that Fool Question, and it speaks great Terrour to all those that will not use the Means, both for the Good of their Souls, and for the Good of their Bodies.

I was on time on the Bank of a great River, and if I had fallen, no Man could have said that I could have been Saved, and my Feet Sleped, and *I* was near gone; But there was growing near me a smal Broom Stalk, that none could have thought would have born me

up

up and I griped to it, and if all Men had forbiden me, yet I would have griped to it, and I think if a Voice from Heaven had forbidden me, yet I would have griped to it, because neceſſity hath no Law, what would have come of me then; if I had not uſed the Means for my Preſervation? Therefore let no Perſon think that CHRIST will Save them, except they uſe the Means, let no Perſon think within himſelf, if I be Ordained for Heaven, I will have it, and if I be Ordained for Hell, I cannot eſcape it; Let theſe Perſons aſſure themſelves of Hell when GOD doth not give them an Heart to uſe the Means; For Faith without Works is dead, and Works without Faith is dead alſo; *Lord I Believe, help thou my Unbeleif*, ſaid the Poor Man in the Goſpel, there was both Faith and Works.

And now Reader, CHRIST is ſtanding with his Hands ſtreached our, and will ye nor grip to him; I believe if ye were convinced of the Neceſſity of him, ye would grip to him, as well as I griped to the Broom ſtalk, ſo lay hold upon Jeſus Chriſt: For when the firſt Book comes out ye ſhall here much concerning Convictions; But I ſay again O! lay hold on Chriſt and Salvation, for he is exceedingly willing; I cannot expreſs the willingneſs of Jeſus Chriſt, it is ſo great to Save you, if ye were willing to come to him for *Life*; How can ye let him Regrate that ye will not come to him, that ye might get Life? Do ye nor here him crying to you in the Scripturers? ye will hear a Man if he were calling you, althought he be not able nor willing to give you theſe things that Chriſt can give you; But ye will not hear this precious Chriſt, that is a GOD of Truth.

Now I will ſpeak of the other great Providence of GOD, I was one time in the midle of a great Water with a burden of Work upon my Back, going to a Mercat to ſell them, and I had never known the Water before, and when I lifted one of my Feet I could not get it to the Ground again, but with groat Difficulty, becauſe of the Water, and when I was in the midle of it I had great deſire to turn back, and I durſt nor turn my ſelf for fear of being Couped, and I think I would been caſten, if I had turned my ſelf, and ſo I ſtood amazed before I was like to be houghed, then I ſaw I bid either do or die, and betwixt hope and diſpaire preſt foreward, with

all

all the Strength I had, and so came safe to Land, because the Water had not that Strength upon me, when I did go Fast, as when I did go Sloly, and therefore whatsoever your Hand findeth out to do, do it with all yonr might says *Solomon*, And this great Providence speaks great Terrour to two sorts of Persons.

First, To all these Persons that moves to Heaven, as the Snail moves upon the Earth, be ashamed you Slouthful Professors, for ye move as the Door upon the Crooks. O! how little Fervency; and Zeal ye have for the Glory of GOD, ye do not know how to wrestle in Prayer, and prevail as a Prince with GOD (like *Jacob*) and so your Prayers seems rather to be a Burden to you, then your Dignitie and Delight, because you are so slow in your Motion, but believe my word, if ye would put too more of Your own strength to these Duties, ye would receive more Strength from CHRIST. and CHRIST's Yoak would be easier to you, as the Waters were easier to me, when I put too my own strength to go through them.

But observe Reader, that ye will never be able to go through these Difficulties that is between Heaven & you, but by the Strength of *Jesus Christ*, and so let him have the Glory; O! let his Name be Exalted above the Heavens, *O! Sing Praise to his Name, Sing Praises, for he is Worthy to receive Power, and Honour and Might, and Strength, Dominion and Glory, for ever and ever, Amen.*

O therefore Believers so Run that ye may obtain, and if ye desire that few of the Devils Firy Darts light upon you, or stick in you, ye cannot get them hindered from lighting on you, but ye are a Fool if ye let them stick in you, He once saw me standing Idle, and he Flang 8 of these Firy Darts at me, and they stack in me near 4 Years, and if I had not goten better help then my own, they had stuck in me to all Eternity, and before I got them Rugged out I was like to lose my Life in the Cause; If ye will not believe my word look these two Sctiptures, and see it ye will believe them, 9 *Chapter of Mark* 26. *Isaiah* 1. 5.

And if ye would not have them to light upon you, then be swift in Your Motions; Would it be Wisdom in You think ye to go slowlie by a Castle or Town, that is Besidged, and they within were

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Shotting over the Walls? For ye are so in this Case as long as ye are in the World, For the Devil is shotting at you, the World is shotting at you, and your Corruptions within are shotting at you, and they are all shotting to Hough you, and to make you Fall; As the Waters were striving to Hough me, because I did go slowly; But by this strong Grace of Faith I Ventered through, although I did not know but the Water would have taken me over the Head, because I was never near that Water before, and it was both Deep and Broad; Now let us Pray to GOD for this Excellent Grace of Faith; *O! Lord we desire to Praise thee, but we cannot do it, but even Exalt thy Name above the Heavens.* This Grace of Faith will make you Run without wearineſs, and Walk and not Faint, through many Difficulties; But Unbelief says, *there is a Lyon in the Way*: And makes you think the way to Heaven far more Difficult than it is, but more of this in the Books; But this I say in short to you by my own Experience, that it is a great dale easier for to Crucifie your Lusts, then to Satisfie them, and they that are Christs have Crucified the Flesh with its Affections and Lusts, *Gallations.* 5.

But 2ly. This great Providence speaks great Terrour to Backsliders, I will speak at some length to them, because I was one my self; Some Persons Plays Seriously for a Year or two, and may be longer; And also these Sins which they seemed to leave they begin and play with them again; And so by little and little, to one Degree of Sin to another, and they become worse and worse, and so their latter End is worse than their beginning, and therefore because of Love to you, I will Write five Dreadfull Scriptures to you, to see if they will Fear you, for I am sure they Feared me, because they were so Terrible to look too! And I think if the 3d chapter of *Jeremiah*, had not been wrote I might have run out of my Wit, I shall only write these Scriptures at this time, and Ye shall hear more when I come to the backward Step of my Life. If ye please Ye may Read the 2. *Peter* 2. *for after they have escaped the Polution of the World, through the Knowledge of the* Lord, *and Saviour Jesus Christ, they are again intangled therein and overcome, their latter End is worse than their beginning; for it had been better for them that they had never*

known the way of Righteousness, then after they had known it to tu
from the Holy Commandment delivered unto them; But it is happn
unto them, according to the true Proverb, The Dog is returned
his own Vomit again; And the Sow that was Washed, to her Wallowi
in the Mire.

The 2d Scripture is in Hebrews 10. "But if any Man dr
"back, my Soul shall have no pleasure in him.

The 3d Scripture is in the Gospel; "If any M
"put his Hand to the Plough, and looketh back again, he is
"fit for the Kingdom of Heaven.

But now two more dreadful Scriptures follows, *Hebrews* 6. and
Chapter. "For it is impossible for these who was once E
"lightened, and have Tasted of the Heavenly Gift, and was m
"partakers of the Holy-Ghost, and have Tasted the Good W
"of GOD, and the Powers of the World to come; If these sh
"fall away, to renew them again, seeing they have Crucified
"themselves the Son of GOD afresh; and put him to open Sha
"For if we Sin willfully after that we have received the Knowle
"of the Truth, there Remaineth no more Sacrifice for Sins, bu
"fearful looking for of Judgement, and Fiery Indignation, wh
"shall Devore the Adversaries. And therefore Reader work
Your own Salvation with Fear and Trembling, not mine but y
own Salvation, and know that it is GOD that Worketh in you b
to will and to do, and therefore let him have the Glory, for
and ever. Amen.

Now I believe Backslider, ye are brought very low by these Dre
ful and Terrible Scriptures; But the Great GOD in his well Belo
Son, doth not desire to Discourage you althogether by these Terr
and Dreadful Scriptures; But now He hath Writen five Comfort
Sweet Scriptures for to Ballance them, and out Wiegh them, in
Chapter; O! They are Sweet to me, because I was a Backsli
beyond others; O Glorie be unto GOD Almightie, for these sw
Scriptures, following, now Backsliders Rejoice and Return to
cious Christ; O! but say ye I have been so long a Backslider, th
am feared that he will not Receive me; O! Backslider do
beli

Believe the Devil, but come to Precious Christ; But I think I hear you saying, if he would bid me come I would come, but I think he doth not bid me come, because I am so Unworthie: Yes, He biddeth you come, do ye not hear Him in the 3d Chapter of *Jeremiah*, five times crying to you to Return, and will ye not believe Him? Will ye rather believe the Devil? I am sure if ye know as much of him as I know, ye would not beleive him, for he is nothing but a Liar, and that I told him to his Face; And because he knew he was Guiltie, he Fled: O! Backsliders, what sort of Persons can ye be? That Beleive his Word! I would rather have you believe in GOD; For I think if our GOD had bidden you but once, ye might believe Him, what can he say more to you, that ye may believe Him? and what can he do more unto you, that he hath not done it? O Glorie be to His Name, for ever more. Amen.

And now Reader, "although ye have Played the Harlot with "many Lovers, Yet Return to me says the LORD, in the first Verse; For it is to You that He is speaking and do not apply the Scriptures any other ways, Yet Return unto me, saith the LORD, Yet Return Reader whatsoever Sins ye have Committed, since that time ye Ran away from GOD: After Ye have done all these Abominations, and all these things that Ye are Conscious to Your self, Turn thou unto GOD, for He Commands You in the 7th Verse. Now to let You see that He is serious, look to the 10 Verse, "Go "(said He to the Prophet) there is a Word of Command, a Word "of weight indeed (go) go and Proclaim, these Words towards the "North. It is towards *Scotland*, and towards you in particular, that He is so much Concerned, and are ye not Concerned for Your selves And if Ye will not turn, there is a sad Day coming upon you, Take my word for it; Go and Proclaim these Words towards the North, and say Return thou Backsliden *Israel*; But at this time He is saying to You Backsliding *Scotland*, therefore look to Your self, and take head to Your self, saith the LORD, and I will not cause mine Anger to fall upon You, You I say Backsliding Reader, whom ever it fall upon, it shall not fall upon you, you, if ye Return; That is to say, but not otherwise; But I am Mercieful saith the LORD, and I will not keep Anger for ever. I know much of this

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by Experience, by any Person in all the World (O! that I had a Heart to praise Him for this, but O! I have a hard Heart, O LORD give me a Heart of Flesh according to thy Promise; O LORD soften this Readers Heart if it may stand with thy Glory, and Cursed shall ye be Reader if ye will not join with me to Praise the Great GOD, for his great Mercies; O Sing Praises to our King, Sing Praises, He hath gone up with a shout, and will come again; Sing Praises to Him, Sing Praises; But by all means Observe the 13 Verse, only acckowledge thine Iniquities, that thou hast Trespassed against the LORD thy GOD, Confess therefore thy Sins to the LORD, wherein Ye have Sined greatlie against him, for he is there called thy GOD, and therefore Ye may have more Confidence to go to Him, and Confess Your Sins, and by his being thy GOD, Ye may have Assurance that he will Pardon You, and Heal Your Backslidings; O come to him as a Father, both Able and Willing to Pardon Your Backslidings.

At this time I shal not speak to the Commendation of the Grace of Confession, but more of it afterwards in the next step of my Life, and now I come to the 14 Verse, which is a Wonder to all the Angels in Heaven! and to all the Devils in Hell! And I think it may be wonder to you Reader! For it is a Great wonder to me! Turn O Backsliding Children saith the LORD for I am Married unto You; O Wonder of Wonders! well may He be called Wondfull! in the 9 of *Isaiah*; O what Humilitie, O what Condescendencie; O what Love is to be seen in this to You Backslider! who hath Run away to the Devil, from that Loving GOD; what Fault had ye at GOD; that Ye Ran away from his Service? Now when ye are serving the Devil, what do ye get from him? I know he will Promise fair, but he is nothing but a Liar, and the Father of Lies; For well know I by Experience, for he Promised me great Satisfaction in Sin, but I never found it, For I Ran away near four Years from GOD, and served the Devil; but O he was a bad Master to me, as Ye may hear in the 2d Book: For he made me to work like a Slave Night and Day, but no more of him at this time; What Iniquitie hath Your Fathers found in me? saith the LORD, that they

are

are gone far from me, and are become Vain; Turn Backsliding Children, saith the Lord, for I am *Married* unto You: O be ashamed Reader for Runing away from GOD, and yet doth not Run away from your Wife, do ye Reckon your Wife better then GOD? O! Return and take another Taste of Him, O Taste and See that GOD is Good, 34, *Psalm*: It is said of *Jonathan*, that his Love passed the Love of Women, but what is that in Comparison of CHRIST's Love to you O Backsliding Reader, if ye will return, O Return and take another look of Him! "Look unto me all ye Ends of the Earth, "(saith precious Christ) and be ye Saved; For the more ye look to Him, ye will Wonder the more, I know this by Experience; O what shal I say to his Commendation, I cannot Commend Him to you, nor all the Angels in Heaven, nor Men on Earth can set him out? But if I could I would, for he is worthy to be Commended: "Worthie is the Lamb, who was Slain; And I beheld, and I heard "the Voice of many Angels round about the Throne and the Beasts "and the Elders, and the Number of them was Ten Thousand "times Thousand, and Thousands of Thousands.

Now Backslider when ye hear these Innumerable Armies crying with a Loud Voice, that he is worthie; But you Backslider will not cry him up, but ye will cry up the Devil! But I think I hear you saying that ye do not cry up the Devil. But I say that is nothing but your Ignorance that makes you speak so, Ye may beguile another and not me, for I am over Old for you, I was over long in his Service not to know somthing of him: For I was kept three Years at his School, after I was thritie Years of Age, to Learn his Devices, and to Try if there were any Sweetness in Sin, but I found him continuallie a Liar; And I was also three Years at the School of CHRIST, to learn to know the Evil of Sin, and so ye are Mistaken of me; But Ye may Read these three Scriptures; and then ye will have a Groof Guise of me, but I beleive I must write them to You, because I fear ye be taken up another way, the first is in 1 *Corinthians*. 3 Chapter "If any Mans Work shall be Brunt, he shall "suffer Loss, but he himself shall be Saved, Yet so as by Fire; But the other two are more Suitable to the purpose, in the 5 Chapter

of that Book, and 5 Verse, "To Deliver such an one unto Sathan, "For the Destruction of the Flesh, that the Spirit may be Saved, "in the Day of the LORD JESUS." The other Scripture is Writen in 1 *Timothy* 1, "Of whom is *Hymenous* and *Alexand-* "*er* whom I have delivered up to Sathan, that they may Learn not to Blaspheme.

Now ye see that the Great GOD can make the Devil useful for the Good of Believers, for that was something that I Learned (if it were no more) at his School.

Now Backslider, or you Reader, you and me are as great as Beggars, because of my way of Speaking and Policie, For I have brought you in a good length in Reading this; I was over long at these Schools to learn nothing; But I am afraid Backslider that I have brought you in a Hose Net, or in a preminary; For I fear, that ye be trepaned for as Big as we are now, ye will not Read much farder before we cast our, but it shall not be my Fault, and so take head to your self, ye will say, you that pretends to have so much Wit to know the Devils devices, how shall I know when I cry up the Devil will ye tell me? I shall tell you, for I think ye had much need to be told, for I fear ye are but Ignorant, for all your Profession ye may be Ashamed, for ye are not a Bairn, now when ye are come that length to Read this small Introduction? First ye cry up the Devil when ye cry up Your Oaths, or Minch'd Oaths; Ye cry him up so Loud that Man may hear you at a far Distance.

2dly. Ye cry up the Devil, when ye cry up your Drinking, did ye never hear a Man say, I have got a Share of so many Pints of Ale to Day, and so much Wine; And they Brag of their Drinking these Persons cry up the Devil mightily; But if ye will hearken a little ye shall hear them change their Tun; *When they will be crying for a Drop of Water to Cool their Tongues, when they are Tormented in Hell Fire.*

3ly. Ye cry up the Devil, when ye cry up Prophane Words, or Baudy Languages, (as some call it) or Unclean Talk; O! that Unclean Spirit, that Unclean Devil is glad then, well do I know by Experience.

4ly

4thly. Ye cry up the Devil, when ye cry up your Lies, or Jests (as some call them) O! the Devil the Father of Lies is glad then, the Dead Mans Bell will Ring then for Joy.

Fifthly, Ye cry up the Devil when ye cry up his Name, Ye are great worshippers of the Devil that speaks such words as these, *Devil a Body*, or *Devil a bit*, or *Devil one*, and sometimes Persons prays, *That the Devil may take them*; But because GOD is Merciful, He will not suffer him at that; O these sins are Abominable! For the Devil is well imployed in GODS Room, and GOD is forsaken, because there is no ground to expect a hearing of such a sute from Him; And so they betake themselves to the Devil; See Reader, that it be not you that prayes and imployes him, and reverences and worships him, as if he were just ready to Execute your Judgement when GOD doth it not. And sometimes I have heard Persons call upon the Devil to Witness a Truth, though he be the Father of lies; How abominable is this to be heard among Christians? We need not be at the pains to go to the Wild *Indians* now, nor yet to Witches to seek Worshippers of the Devil, for there are many found in this Generation among Christians, who founds these words, *What Devil now*? say they, *The mickle Devil!* I care not for mentioning such horrible words, that goes out of some Mens Mouths without any Fear! What can be the Reason of it? For I can hardly know the Reason of it, That these who profess to be Christians worships the Devil, and swears by his Name? As the Children of *Israel* swore by *Baal*? And because I do not know the Reason of it, Therefore I will leave the Devil and them togethet; And if they take no more Notice of their Words, these Persons within a short time they shal have their fill of him, more than they desire; and sooner than they desire; and they sacrifice to Devils, and not to GOD. *Deut*: 32.

Out of the Abundance of the Heart the Mouth Speaketh, Let your Yea, be Yea, and your Nay, Nay, and whatsoever is more cometh of Evil; do not say, that the Tinckler hath no Charity for you, or I have more Charity for you, than ye have for your selves: It will be long or the Merchants, file as much Clean Paper upon me as I have done upon them, for their Good.

There-

Therefore beware of these things Backsliders, I could speak much of his Service; but he and his Service is little worth, and so we will leave him, and Return to our Center again; And now Readet, what do ye hear all these Thousands of Thousands, and Thousands crying; they are not crying up the Devil; *No, no, but they are crying with a Loud Voice, Worthie is the Lamb that was Slain, to Receive Power, Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing; And every Creature which is in Heaven, and in the Earth and under the Earth, and such as are in the Sea, and all that are therein I heard, saying, Blessing and Glory and Power be unto him that Sitteth upon the Throne, and unto the Lamb for ever, and ever. And the Four Beasts said Amen; And I say Amen; And say ye Amen; And the Twenty Four Elders fell down and Worshipped Him that Liveth for ever and ever.* Return Backslider and Worship him also, and Worship the Devil no longer, than ye Read these Words.

And now I am come to the 22 Verse, the 5th and last Call in this Chapter, and you Backslider that is Reading this Book, if ye will not Return at this time, if ye have any more Cals from GOD, to Return I am Mistaken, if so be ye will not Turn at this time; and therefore take head to your self, for I am not an Ordinarie Writer of Books, be convinced of it, it is not for nothing that GOD hath Raised me up to Write to you; *And now I Exhort you in the Great and Dreadful Name of the LORD your GOD, who made Heaven and Earth, and the Sea, and all things therein; That ye will Return to GOD.*

Now I look for an Answer, Will Ye Return, or will Ye not Return? And if ye say in your Heart that ye will not Return, but still will keep some secret Lust under your Tongue, or the Devils secret Weapons under your Coat! Then here I shall take Instruments in your Conscience, and these Instruments shall be Registrate in Heaven against you; & ye will Ren that ever ye looked upon this Book if ye will not Return; Ye shal curse the day that ever I wrote my *Testament*; O it will be a sad *Testament to many in Scotland*! And where ever it goes, and whosoever Reads it, if Ye Repent not, and will not Return unto the LORD our GOD; And now here comes Your

Call

Call, *Return Ye Backsliden Children, and I will heal your Backslidings*; Now Reader thepe Ye will say the rest of the Verse your self; *O ye make* CHRISTS *Heart glade of it*; *Ye make all the Angels of Heaven Rejoice at it*; And I am glade of it; O Blessed be GOD For it: What shall we Render to the LORD, for His Great Goodness; That Ye are convinced by the Holy Spirit of GOD to Return; *Behold we come unto Thee, for Thou art the* LORD *our* GOD. *So let it be. Amen.*

Observe here Ye shall see the Greatness of GODs Mercie towards Backsliders, Ye will see here that his Mercie is far above his Justice, because these sweet Scriptures lyeth near together, it is not so with these Dreadful Scriptures that I spake of before; *His Mercies is near to all them that put their Trust in Him*; Now ye would think if GOD were Angrie at any Sinners in the World, it would be at Backsliders, because they have brought an evil Report upon the Good Land of *Cannan*; Their Practise says down right they find more pleasure in the Service of the Devll, then in the Service of GOD? What Reason can you give Backslider, that you should dishoner GOD, you cannot give any if ye were posed on it, O! then be ashamed and Return Backslider, to the LORD thy GOD, and he will heal your Backslidings: O! Blessed be His Mercifull Name to all Eternitie. Amen.

Do ye this Require the LORD, *O Foolish People and Unwise, Deut*: 32. O Backsliders ye have made a bad choise. ye may look to the 22 Verse, and there ye shall see Your End if ye will not Return, *The Lowest Hell is for you because ye deserve it, is not this laid up in store with Him, and Sealed up among his Threasures 34 Verse*; And that Judgement maketh haste, as ye may see in the 35 Verse.

Poor Backslider be not discouraged, altho ye have fallen many times in many Grofs Sins, altho you have Played the Harlot with many Lovers yet Turn to the Lord: and ye shall suerlie find Mercie, altho some say, that ye are not Pardoned if ye fall in a Gross sin twice, I both read it & knew it, by Experience; for that is Devilish Doctrine, it would be enough to make me dispair if I would beleive them,

but Blessed be GOD for Writing the Scriptures, for I Read there that *Lot* was twice Drunken, and twice Committed Nonsense with his Daughters, after he was Pardoned; And *Abraham* Denied his Wife twice, after he was Pardoned: And a Minister said, that *David* fell but once, how can any Man know that, for he was never Convinced before that *Nathan* the Prophet came to him, for to tell him of his Sins: Who knows but *Solomon*, fell oftener then Once, for I beleive he Lived Seven Years a Backslider, but this is not to incourage any Man to Sin, GOD forbid that I should incourage any Person to Sin; But if ye can give an Account of Your self how You was brought in after You was Convinced, that You was Cast out; if Ye can say the Effectual Caling a right, altho Ye have fallen oftener then twice in great Sins, do not dispair, But say Ye to me, *I* thought *I* was Called, but because I have fallen so often again since that time, which makes me greatlie doubt of it, may be Ye have Reason, for there are many given up to strong Delusion, that they belevie a Lie; will You tell me how shall *I* know? I shall tell You how Ye shall know, by my own Experience; First if Ye have a great desire to be under the Apprehensions of GODS Wrath, again to be under the Terrors of His Dreadfull Law, again. 2*ly*. If Ye have a great desire to Read these Scriptures that speaks most against Your Sins. 3*ly*. When You are never so well pleased with the Ministers, but when they Hit Your Condition; If Ye please that Doctrine best when they Preach most against these Sins that Ye are Guiltie of. If Ye please that Doctrine better then to be Preaching of the Joys of Heaven, and when they Preach Peace to You that will Wound You, Ye would rather desire them to Preach against this Sin that Ye are Guiltie of, with all their Killing Aggravations: and the great Danger that shall follow. 4*ly*. When Ye have a great desire to be Tried in the Furnace, that Ye may come forth White. 5*ly*. If Ye make many strong Vows to GOD, and enter many times in Covenant with Him in Secret. I had a minde to Write many time that Covenant with my Blood, but I was hindred with these Devils that I write of in the Book, Now Backslider if Ye can assure Your self of these five Marks, then I have great

great Charitie for You, but I will say this to You, before I leave You, after You have Read this Book, if Ye fall in Gross Sins again I have no Charitie for You Profess what You like, and so let not the Devil deceive You, and Yo r own Deceitfull Heart, for if it had been other wise, I think GOD would not make use of the like of me to write to You, and so take head to Your selfs as Ye shall Answer in the Great Day. And because of my Discouragement; Let Ministers and Magistrates look to that Scripture, *where it is said Ye will neither Enter in Your selves, and them that would Ye hindered*; Look also to that Scripture, *Esra.* 4th. *Then the People of the Land Weakened the Hands of the People of Judah, and Troubled them in Building*; And now from this let the Enemies of these Books, take head to themselves and beware of standing in the way in hindring GODs House to be Built (why so) because in so doing GOD will not forget it; but Remember *Amelek*, *in Deut.* 25. I say again do not hinder these Books to be Printed, or standing in the way as impediments (why so) because in so doing ye shall be found to Fight against GOD, if you please to take that Mans Counsell, in *Acts* 5. *But if it be of GOD, Ye cannot overthrow it. Lest happlie Ye be Found to Fight against GOD*; Now Ministers and others Persons I desire you, if you will not help me to carrie on this Work for the Glorie of GOD, I desire Ye would not hinder me, as ye shall Answer to GOD, at the Great Day; And before me, for through his Strength I will carrie it on against all the Devils in Hell, and Men on Earth, notwithstanding of all my Discouragements, and I desire if ye will not Fight for GOD, do not Fight against him, for who knows but GOD hath raised me up to speak to Ministers, and other Persons in this Hypocritical Generation, look to *Deut.* 29. "The Secret things belongs to the LORD "our GOD, and things Revealed belongs unto us; And how can any Man say I have no Call, Except they pretend to know GODs Secrets; Some time when I have been Writing that Book, I wrote with as much Ease as if one had been Leading my Hand and I think it will tend to the Glorie of GOD; And if ye say the Devil Lead my Hand, as some Preachers say, how then shall his Kingdom

stand

ſtand, when it is Divided? Now Miniſters that ſays I have no Call, ye pretend to have more Wit than GOD, He never told me, that I had no Call; But rather told me that I had an Call, becauſe I had Unſpeakable Joy and Delight in Writing it; Now Miniſters anſwer me this Queſtion? (what for came I to the World) if ye ſay I came to the World to Glorifie GOD, I am glad ye are come that length; Now Magiſtrates, and Miniſters, whither will I Glorifie GOD moſt in making of Bairns Pans, or telling the World ſome of Sathans Devices; And if Ye ſay I will Glorifie GOD moſt in working at my Trade, I do not not Beleive You, altho ye bid me, for I think it is my Dutie, to do all the Good I can in the World; And if ye ſay I will do more Good in Working at my Trade, I do not beleive that. For I was caſten three Years in Priſon by Sathan, to learn to know his Devices, and to be Tryed, do ye think I ſhould Conceal theſe things, and if ye ſay I ſhould, I do not beleive You, for as there was Neceſſitie of caſting me in Priſon, I think there was an Neceſſitie of Revealing it to the World alſo, and in the 2 Chapter *Rev:* 10 Verſe. *Fear none of theſe things which thou ſhall Suffer; Behold the Devil ſhall caſt ſome of you into Priſon, that ye may be Tryed, and ye ſhall have Tribulation Ten Days, be thou Faithfull unto Death, and I will give thee a Crown of Life.* Now altho I be Reproched by the World, and not one Man to ſtand with me to Encourage me, and ſome call me Mad, and ſome call me a Fool, ſome one thing and ſome another, But I fear none of theſe things, becaute I know the Devil ſets up the World againſt me, and to Diſcourage me from Writing theſe Books; For I hope it will tend much for the bringing down of his Kingdom, and it is no Wounder then but he ſet up many againſt me to Diſcourage me, but I ſhall fear none of theſe things, becauſe I have laid my Account with theſe things, that I ſhould met with from Men, and Devils in the World. For inſtead of fearing any of theſe things, I rather rejoice in theſe things, altho the Devil makes uſe of Men to caſt me into Priſon, Behold the Devil will caſt ſome of you into Priſon, I do not know whither it will be me, but I am ready to Suffer any thing for Precious CHRIST, not only to be caſt in

Priſon

Prison, but to Die for CHRIST, although my Life were Ten Thousand times better then it is, because He hath done so much for me, as ye may here in these Books, for although I were to Live as long as *Methuselam*, I think I would Write Books, to His Commendation, *Worthy is the Lamb, to Receive Honour, and Power, and Glorie for ever and ever. Amen.*

And I think also it is my Dutie, to Write concerning the Evils, these sins that I was Guiltie of: Ye see in that Verse, the great Envy and Malice that the Devil hath at Believers, and because of that ye are Commanded to behold it as a Wonder and I think it be a Wonder to all the Angels in Heaven, all these may behold this Wonder, to see the wicked, Envy and Malice against the Godly, tho it be for them that the *Wicked* are keept out of Hell; They have no Thanks from the Wicked for it, But I think to be casten into the Prison of sin, is unspeakably greater then to be cast in to the Tolbooth of *Edinburgh*, for I was near lest of GOD three times, and because the Devil saw me Idle, he cast me in Prison to be Tryed, I shall speak in these Books how I was Tryed, But I learned in that Prison how to speak to Hypocrites; Wo be unto you Hypocrites! ye have heard of two Lessons that I learned before at that School, and this makes three.

Daniel 12 *Chapter* 10 *Verse*, *Many shal be purified and made White, and be Tryed; But the Wicked shal do Wickedly, and none of the Wicked shall not understand, but the Wise shall understand*; in this Verse, you see that not only me, but many shall be Tryed, Therefore walk Humbly; There shal many Read these Books, but will not understand them, and some will understand these Things, but the best Saint in the World cannot understand all the Deeps of Sathan, his Malice Reacheth far, his Power Reacheth far, his Experience Reacheth far, his Knowledge Reacheth far; I shall tell you in these Books how he knoweth your Thoughts, and in what Respect he knoweth them, Experience Teacheth Fools, and I think none can tell them so well as them who have been twice through his Hands, and gotten free of him again, you may see that he hath great Power; for no sooner then he got premission from

GOD, than he made the *Sibins* gather up their Heels, and Run it if they had been all Mad, for I to take away *Jobs* Beasts, and Slay his Servants with their Swords; For I know his Power by Experience. for since the great Fire at the Bow-Head, he made me Run to do Mischief. as ye may hear afterwards; *But you will see more of his Power, for he made Fire from Heaven to Burn up his Sheep, and the Servants that keept them, and you see his Power is over more Nations then one, for he raised three Bands of the Caldeans upon Sight; and took away his Camels, and Slew his Servants that kept them; You see more of his Power for he stood in the Wilderness and blew over the House with the Wind of his Mouth, upon Jobs Sons, and Daughters*; Now you see his Malice, for all the Mischief he did, it did not Satisfie him, for he can never be Satisfied Except he get the Soul of Man; Because it hath the Image of GOD imprinted on it, and because he cannot be Revenged on GOD, he lays out himself to be Revenged on the Soul of Man, and if it were no more but this, it might make you know the worth of your Souls; *Skine for Skine, says he, and all that a Man hath will he give for his Life; put out Thy Hand, and Touch his Body and he will Curse You, to Your Face*; I Beleive at that time he thought to get *Job* to Sin, but he was far Mistaken, *For in all this Job Sinned not, nor charged GOD Foolishly*; And I think it would have Tryed a Good Man, I believe you would not have carried it so well, nor me neither, I think he was a very good Example to both you and me, for he was sadly, Tormented with these Boils, *and when ye are Afflicted do not say as that Man said, that this Evil is from the LORD, why should I wait any Longer*; But wait Patiently and see the causes of it; for I know well enough what for he stroke me in the Head, for the space of two Months; *Hear ye the Voice of this Rod, and him that that appointed it, for Affliction doth not rise out of the Dust, every Affliction hath a Language with it, Blessed be God for it; It was good for me that I was Afflicted*, Afflictions are great Mercies think ye of them what ye please, *and if ye be without Chastisements, you are Bastards and not Sons*; Thinking upon *Jobs* Patience is like to cause me forget my Subject, you my Remember that I was speaking

of

of the Power of the Devil? But there is a word to Speak, which is the greateſt Wonder of all, although thou moveſt me ſaith GOD, O it is a Wonderful word indeed, I have no will to enter upon it, becauſe it is Deep; A ſecond Reaſon is, that there are ſome Miniſters, although I could ſpeak ſomething of it, except I jump with them, in all things, they thruſt me quit out of their Gompany, although I have a good meaning; But becauſe *I* cannot expreſ my ſelf, and Poliſh my Words the Poor Man is Reckoned an Infidel, but how can any Man expect any better of me, *for* I did not ſtay ſo long at the School as to Read over all the Bible, and ſo ye cannot expect any more of the Cat but the Skine.

But now I ſhall ſpeak concerning his Knowledge and Diligence, by my own Experience, be*fore* I began that Book, about a Year that time *I* was Living in Hypocriſie, and at that time GOD and the Devil was Fighting for my Heart; And here I ſhall Write down what each *of* them ſaid to me. *The Word of GOD was, that all Scriptures was given for Doctrine, for Reproof, for Correction, for Inſtruction, in Righteouſneſs*; This Scriptures came bolting in my Mind, beyond my Expectation, *for* at that time *I* was little Experinced with the Scriptures; And then the Devil appeared in the Shape of a ſtrong Man, about Six a Clock in the Morning, it was in the Summer time, he came boldly to me, and ſaid that the Scriptures was not the Word of GOD.

With many Arguments, and becauſe he looked ſo upon me with ſo Goſtly a Countenance, *I* covered my Face, and Praved that I might beleive the Scriptures, I thought I would get my Heart beſt kept then, when *I* was looking to him, at that time I Prayed without fear of him, O! Bleſſed be GOD for that precious Grace of Faith, it ſtood with me at that time, and becauſe the Devil he hath a great Malice at that Grace, he drew off the Cloath of my Face, and took me a ſtroak on the Head as *I* thought, but it was not Sore, but the Reaſon was he had no Power, altho I was lying in his Priſon, yet it made me Angry for I called him a Liar, and ſpake ſome Words of GOD with boldneſs, and then he Fled, beaauſe he knew that He was Guilrie. Shortly after he appeared in the likeneſs of a Sow,

more of this afterwards in the Book, at that time I had little thought to write this Book, but it seems the Devil knew if the Foundation be destroyed, what can the Righteous do? and since that time I began to Write that Book.

I have Observed his diligence when I was about the Duty of Prayer, he was ever casting something in my minde, which I never thought nor wrought, and drawing Pictures before the Eyes of my understanding of diverse shapes, and all to get away my Heart, for if once he get away the Heart, he cares the less how many Prayers ye put up; If ye would take my Counsel, set a good Watch over your Heart in Prayer; Especially, for the Devil is busie with your at that time, more than any time in the Day, And for want of that watchfulness in Prayer, I was like to be Ruined; And if ye will not believe my word, because I am no Minister, I appeal to all the Exercised Souls in *Edinburgh*, and you would but Try, I believe you would find it so, and them that thinks that there Heart doth not wander in Prayer the Devil keeps their Hearts in my Judgement.

Now I shall speak some Words to Ministers, for there are many of them against this Book; I wrote some thing to them in the Book for the Good of the Town; I shal now speak for the good of themselves; There was a Scripture cast in my Mind at 3 a clock in the Morning, when this was near Printed, and I thought it was my Duty to set it down here, and it was a Scripture that I had taken little Notice of before, I never understood so much of it concerning this Generation, as at that time, it is writen in *Genesis* 3: *So He drove out the Man, and He placed at the East end of the Garden, Cherubims, and a flaming Sword which turned every way, to keep the Tree of Life.* CHRISTS Star was seen in the East, the Wise Men came from the East to see Him; And so these Cherubims was placed in the East, and this Tree of Life I understand to be *Jesus Christ*, and these Cherubims, I was made to understand to be Ministers, altho I never heard it from Men, nor from Books. Now say ye to me, What do ye observe from that verse? I shall tell you, what I observe from it; I know much of the Devils policie in this

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Generation; for he makes many to brake in upon that Tree, that have no Right thereto; for they loop over the Dike, for there are very few that come in at the Door, *John chap:* 10. *Verily, verily I say unto you, he that entereth not in by the Door into the Sheepfold, but climbeth up some other way the same is a Thief and a Robber*; There are Many such Theives in *Edinburgh*, not only the City but also in the Country, for among all the Professors in *Scotland*, ye will find few or none of them but they will say they have a Right to the Tree of Life, they think they have a Right to JESUS CHRIST altho they can give no Account of themselves, *whither they came in at the Door, or if they loop the Dyke it the nearest*; every one Professeth to be a Christian, and yet there are few or none followeth their Patron, followeth CHRISTS Example, *Learn of me saith he, for I am Meek and Lowly in Heart, and ye shall find Rest to Your Souls, but if Ye will not, Ye shall not find rest to Your Souls, altho you have never so great a Profession*; And now Ministers GOD hath set you to keep the Tree of Life, I say to keep Wicked Persons from medling with Precious CHRIST, or his Precious Promises. 4. What Pains take ye that way, *For there are no Peace to the Wicked saith my GOD, Isah:* 48. O! The sad Account that many Ministers will give at the Great Day, it will be Wonderful and many Poor Wreatches shall Curse their Ministers, and their GOD that they Profess, *and Look upward, and they shal Look unto the Earth, and behold Trouble and Darkness, and Dimness and Anguish, and they shall be driven to Darkness, Isah:* 8, *Chapter, Altho they be Living under the Light of the Gospel, wo be unto that Minister that Feeds themselves and not the Flock*; for they will not be at the pains to go through their Parish in a Year, to Examine every particular Person in secret, whither they came in at the Door or Climb up some other way, especiallie them that takes the Sacrament, Ye think if Ye Debate them from the Pulpit, Ye think Ye do Your Duttie, but Ye are all Mistaken, as Ye shall find in the Great Day. But say Ye I am not able to go through my Parish so often, I shall Answer that Reason in a parable, there came a Gentleman to my Shop, and imploys me to make a Lantron, I took in hand to do it,

and because I behaved before him as an Refined Hypocrite; he pays me the Money before hand, he comes again the next Year, and asks for his Lantron; I answer, indeed Sir it is not Readie yet, I am very sorie for it with much Courtisie, he gives me more Monie, I take it, because I have a Covetous Heart, so he comes again the next Year, asks for his Lantrons, with much fair Talke and Policie, I tell him that they are not Readie yet; I give many Reasons with Rages about them, the Gentleman being Discreet tells me he hath many Servants, and they want Lights to go to their Work, and he bids me make many of them, and pays for them all before the hand, and tells me to have them all readie again such a time, and he will call for them, and I promised fair to have them all readie; The Gentleman comes again the time appointed, and asks for all his Lantrons, I answer indeed Sir they are not Readie yet, what is the Reason of that says he? the Reason is because I am not able to make them, what Sir, says he, are ye Mad? why took ye them in hand then, why took ye my Monie then? why did ye keep my Monie then? I would have caused another Man to have done them, and if it had not been that I Trusted in you? I stood speachless, because I was convinced that what he said was Truth; not only that says he, but I might have had much Service of my Servants; But because they wanted Light, I have got little or no Service of them; Not only that says he, but they are all fallen into a Pit, except very few, and cannot win out again, because there is a great Gulff fixed; When I hear all these things I am Tormented with the thoughts of it, and when I hear them crying and cursing me in the Pit, for not making these Lantrons, then I Gnash my Teath with Trouble and Pain, and these Poor wreatches cannot blaim their Discreet Master for it, and how will I be able to indure all thrse Tormeats, and when I Remember, how I abused the Gentlemans Patience! *Son Remember thou in they Life time*, &c. And now to make this Parable plain, I Compare this Gentleman to be the Great GOD, and the Parishioners to be his Servants, and I their Ministers, GOD Ordains me to be their Minister, I take it in hand and Receives their Monie, and keeps their Monie, and yet I being Slouthful, and will not be at

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the Pains to Examine every Particular Person in Secreet, but my Flesh says what needs I be at all this Pains and Trouble, I am now fixed in a Kirk, and the Laws of this Nation will not cast me out again, altho I should Preach but once in Fifteen Days; For I can get a Journyman off the Cauly, will do all the Bussiness as I think, altho he does not know the Case of own Soul in all the Parish, but he may soon know them as well as I do, for I take but little Pains this way, but I say I am not able, I pray ye have me Excused, what for take ye in hand then, and takes my Monеie saith GOD, Ye shall not be Excused, depart from me I know you not; altho the People knows you to be their Ministers, what of that; I know you not ye must Depart, then they go away to everlasting Punishment, which is an Act of Submission; For I am plainly convinced that GOD is Just, and that I was in the wrong, then ye must go where there will be Weeping and Wailing, and Gnashing of Teeth, there will be many Speachless Ministers in that Day! altho you hear them now crying in the Pulpit; Now Reader do not you think but I was in the wrong for not making this Discreet Gentlemans Lantrons, when I took them in hand, and took his Money and keept his Monie, indeed I am convinced that I was in the wrong, altho the Ministers calls me a Fool; But I am feared that they are not convinced, for not going through their Parish oftener? Now whither think you an Imortal Soul, or my Lantrons of most Value? for I will Sell a good Lantron for Ten shillings, altho it be made of Brass; *But the whole World cannot Ballance one Soul, what shall a Man give in Exchange for his Soul, this is a Question GOD puts to You, there is no Man able to answer,* that? Now because I did not make the Gentlemans Latrons, he called me Mad, I am convinced that he said Right, some Ministers calls me Mad, and them that sees me a far off spears again if I be Wise enough, and even some Magistates says I am not Right.

Now I will ask a Question at you, whither I am Madest for Writing these Books for the Glorie of GOD, or for nor making the Gentlemans Lantrons, after I took them in hand? or the Ministers for not going through their Parish? for not Examining every Person in

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Secret, especiallie them that takes the Sacrament, *whither they came in at the Door, or Climb up some other way*, I shal leave this to you to Judge; Some Preachers says, these Books was writen by the Spirit of the Devil, and thinks I am not Wise, because I tell my Mind, the Reason is that I tell my Mind for is, because *I* Believe the Scriptures, for *if* I would hid it or conceal it, it would come to Light when I would think Shame of it, *For Our Blessed* LORD *tells me, that which is done in Secreet shall be Revealed upon Heuse Topes*, now I feat there will be some Leasie Ministers that will say that Scriptures was cast in my Mind by the Devil, concerning *Adam*; when I awaked out of my first Sleep, altho ye call me Mad, I am not yet that Mad as to believe them, for this Scripture razeth the Foundation of the Devils Kingdom in *Scotland*, I appeal to your own Consciences that this is Truth what I lay, for ye see altho ye Turn the Flaming Sword of GOD's Word every way, ye cannot get Persons perswaded that they are driven out, and are now lying in a State of Nature.

So he drove out the Man, when a Woman brings furth a Child, and is not sensible of it, then ye shall be Born again, and not be sensible of it, *but some Men speaks of the Blind Man in the Gospel, when he said this, I know that I was Blind, but now I see, but ye know that this was a Miracle*, ye cannot expect such Miracles, in this Generation, because the Scriptures is fulfilled, *Verilie, Verilie, I say unto you, he that entereth not by the Door, but Climbeth up some other way, the same is a Thief and a Robber*. Reader, Observe these two Verses, and compare them to *Pharohs* Dreams, *Gen*: 41 *Chapter*. If ye please Ministers ye may take another look of that Verse, for ye have as much need to apply as any other Person, all Persons take head to your selves you that takes the Sacrament, for there are many of you takes it without the Ministers Knowledge, altho they be never so careful by a way of Dejected Countenance, by a way of Hypocricy, by a way of your own Righteousnes, by a way of the Law; by which ye was driven out, but ye can never come in that way, again because the Flaming Sword is turned all these ways against you, there are many Persons that Rusheth in to the Tree of Life, and

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never takes notice of the Flaming Sword, because the Devil hath Blinded their Eyes, and so they cannot see it, altho it be Flaming; for Ye know that we will see a Bone Fire afar off by the Flame of it, But Ye cannot see this Flaming Sword altho it be lying on the Table before You, and I say more altho the Flaming Threatnings of GOD's Word be in Your Hand, before Your Eyes Ye cannot see it, this shows the great Power of the Devil, altho the Flames be within seven inches of Your Eyes, Ye cannot see them; Believe my Word, there are very few goes to Heaven without seeing of it, and also gets some Cuts in the Skin with it, some gets less and some gets more Cuts with it; I was strucken three Years with that Flaming Sword, after that I was convinced that I was driven out, I stood Trimbling as Mount *Sinai* before I could get any Access to the Tree of Life, as he may hear, *Paul was strucken Blind with the Flames of that Sword, that he was not able to Eate Meat for three days, Heman was strucken with that Sword from his Teuth up, that he was like to go Distracted*, what needs me speak of these small things, for they are nothing in comparision of what I am going to say, *Here comes the Wonder of Wonders, a Wonder to all the Angels in Heaven, they have been Wondering at it near Six Thousand Years, To which things the Angels do desire to pry unto, and they cannot understand it, and all the Devils in Hell Wonder at it; But the most part of Men does not wonder at it*, for they do think little or nothing of it, Ye may Read of this Wonder *Zech:* 13 *Chapter. Awake O Sword saith GOD the Father, against the Man that is my Fellow, and smite the Sheepheard which is GOD the Son*, this wonder Sinks me to an Admiration, that the Great GOD should be smitten by that *Flaming* Sword, GOD *the Father Crys to that Flaming Sword, to turn not only the way to Man, but to turn the way to God the Son, not only to wound him, but to take away his Life*, And if his Life had gone by that Flaming Sword, there would not be on Soul in all the World Saved by that dreadful Sword, *O that Men to the LORD, would give Praise for his Godness then, for his wonderful works to the Children of Men, O! Sing Praises to our King, Sing Praises*: LORD give me a Heart to Praise thee; O! give this Reader a Heart to Praise thee, and I with I could say, Amen.

And Cursed shall Ye be if Ye will not Praise this great GOD, *for His great Mercies to the Sons of Men*; *For his delight was with the Son of Man before the foundation of the World was laid*; I desire you to consider that ye are driven out, & Examine your self how ye came in again, and them that cannot give Account of themselves, they are pressed away to be Soldiers, and if they were all taken away that can give no Account of their Conversion they would be an unnumbeaable Army, yet they are all Professors, *and because they say* LORD, LORD, *the Devil makes them Believe that they shall enter into the Kingdom of Heaven.*

But we shall leave this Verse and return where we left, and speak of that said Prison of Sin, that some brings them selves to, and if Ye would be keped out of that Prison. Beware of Idleness and Formality; I say beware of going about Duties in a Lifeless way and Manner, take heed how Ye Pray, and in any other Duties, take heed to Your Heart, for if Ye be left as I was, Ye will commit Sins, which the world will not Convince You that ever Ye would be Guiltie of them; But bide till ye be Tryed as I was, and then ye shall see the Power of the Devil, with the help of your own Heart; *But now ye say am I Dog, as that Man said to the Prophet that I should do such things*, do not Brage much in Case ye be Tryed, for if ye thought that ye would be guiltie of those Sins, Ye would weep with the Prophet, in the *Kings and he setled his Countenance upon him till he was ashamed, and the Man of GOD Weept, and Hazael said why weepest thou my* LORD ? *and he answered, because I know what thou will do unto the Children of Israel, their strong holds wilt thou set on Fire, and their Young Men wilt thou Slay with the Sword, and wilt Dash their Children, and will Rip up their Women with Child*; *And Hazael said, but what is thy Servant a Dog, that he should do these things*, at that time he thought as litle to do then as ye think.

I could speak much more of the Power of the Devil, but at this time I do not desire to wearie you, there are some Persons who desire to hear themselves speak; but I never care for that Company but where I get Word about; This is my Advice to You Reader, be Swift to hear and Slow to Speak, unless it be for Administrating Grace to the Hearers,

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in the Multitude of Words there is much Sin. Ye are nothing but a Fool who speaks so much, *for says Solomon a Fool is known by the Multitude of Words*, and I am sure he had more Wit then ye have? I tell You, You are Wise in Your own Conceit, but I believe there is no Fool other wise, therefore I may excuse you, but I must not spend my time in these things, for it is my Durie to tell You that the Devil hath great Power, but I shall tell You that in short, that if ye could speak less the Devil would not know so much of Your Heart, for all the Power and Art he hath. Now let us Return where we left; and speak of that Prison in the Devils Prison, I say for it is the worst of all Prisons, and if ye would desire to be keept out of it, *draw near to GOD, and he will draw near to You, for without him Ye can do nothing, Glorie be to his Glorious Name for ever more Amen.* For notwithstanding of all my Sins, *if I be Faithful unto Death, I am as sure of a Crown of Life as it were in my Hand*; And therefore I will rejoice notwithstanding of all my Discouragements from Ministers Especially.

Now Ministers, answer me this Question? Ye that say I have no Call, what do ye call a Call do ye call Mens Call a sufficient Call? for it seems to me, Ye do when ye speak so to me, what are ye fear'd for do ye think that I will take away any of Your Glorie, Because Ye will not suffer me to Commend CHRIST, and to give my Advice to the World, and speak of some of the Devils Devices by Write, Do not think Ministers that every one that is Called by Man, is Called by GOD? No, no, as Ye may here in these Books, for the Devil hath a great hand in the Calling of Ministers, I would have Ministers to take head to themselves, for I through Grace shall tell you in these Books, what many of them shall go to Hell, *a City set on a Hill cannot be hid*, and be convinced of this if ye had been as good as ye should be, God would never have Raised me up to speak to you, therefore Repent and do Your first Work, and if ye will not lay this to Heart, because it came out of my Mouth, I fear Ye will not keep your Kirk long although I be no Prophet, *he that hath Ears to hear, let him hear*, Now lay Your Account with these things before hand; And You that says I have no Call to write these Books, but I have a strong inclination to Glorifie GOD upon Earth, and I think it as good a

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Call as any Ye can pretend to, although I be not called to have Stipends as ye have, let no Person say I wrote these Books for Monie, for I went to the Printers to see if they would Print it, and take it off my hand for nothing, and they would not do it, and if any other person would Print it, they shall have it for nothing, notwithstanding of all my waking Nights, and all my Pains and Paper.

Now I will write my Call, *Our Blessed* LORD *bids me let my Light so Shine before Men, and he gives these Persons sad Challenges, for hiding their Lights as it were in a Napken.* Now Ministers, that says I have no Call to write these Books, whither will it be best to Obey CHRIST or to obey You, for in my Judgement, it is better to Obey CHRIST then You? And I will believe one Word of His before all the Presbyterians now into *Scotland*, Some Preachers say, I should go to Heaven like a Fish beneath the Watter, but if I would take their Council, I would be Mad as many Calls me, for when I can do no good in the World, let me Die that Day, there are some Persons that have much Wit and no Man the better of it, but Ye will understand that I am none of these Persons, For I think I would stand speachless at the Great Day if I were one of them.

And now I shall only speak a short word to Believers, and then I will close, from the 33 Chapter of *Numb.* *But if ye will not drive out the Inhabitants of the Land before you, then shall it come to pass, that those whom ye let Remain of them shall be pricks in your Eyes, and Thornes in your Sides, and shall Vex you in the Land wherein you Dwell*, Now Believers let not sin Remain in You, But drive them out from your Heart by the Strength of Christ, for if Ye will not, they will be pricks to Your Eyes, and Ye know that I will be very painful, and this I know by Experience, and it will Vex me while I am in the World, therefore beware of keeping up any known Sin as I did, For as long as Ye do that, the way of GOD will be a Burden to you, and You will drive heavelie like the Chariots *of Pharoah* in the midle of the Sea, and I know this by my sad Experience, but if you drive out all these Sin, ye shall Run like the Chariots

Chariots of *Aminadab* swiftly, by this most Noble and Excellent Grace of Faith in JESUS CHRIST, I know by Experience, so take head to your self, least a promise being left of entring into his rest, You fall short of it, for Love to one Sin will make You fall short of Heaven, although you be at the Borders of it, therefore take head to Your self in that Book which is to come out; Ye shal only hear concerning the three first Steps of my Life; Viz: First concerning Swearing. 2ly. Concerning Worldlie Mindedness; 3ly. Concerning Convictions. And in the 2d Book, You may hear something concerning the Grace of Confession, and something concerning the Grace of Repentance; and something concerning the Grace of Prayer; and something concerning the Precious Grace of Faith; And something concerning the Grace of Love; and somthing concerning the woful back-ward step of my Life: And somthing to the Commendation of the Excellent Grace of Fear, who stood with me in these Dreadful Days. O! Glorie be unto GOD Almightie, for this Excelent Grace of Fear, and somthing to that Excellent Grace of Watchfulness which is the only Grace that can keep You out of the Devils Prison. And I shal Write concerning the evils of these Eight Sins that I was Guiltie of. And so I will speak no more at this time. For when I began to write that Book, I thought to have made it all in one; But I have more matter then time, for it would be a very large Folio, through Grace; And then the poor People would not have Money to Buy it; And so for Love to them, I am oblidged to break off; when I began to write that Book, I never thought to Print it so long as I was in this Sinful World. But now I am oblidged by GOD; to put it forth as soon as I can: And wo, wo to these Ministers that would hinder me, *it were better for them that a Milstone were hanged about their Necks, & that they were cast into the Sea.* Be convinced Ministers and Magistrates; these Books will be condemned by some, and Justified by others: *But Wisdom is Justified of her Children; and so Adieu. Now that you may have as much Joy in the Reading of that Book, as I had in Writing of it, is the Earnest Wish, and Desire of the Tinklar.*

Because of lying Reproaches, I have Bloted out some; for when I am

Writing of Thoughts, the Ignorant Reader takes it for Actions, But through Grace I shall tell you in these Books, where Actions, Sins, Damns one; Thoughts, Sins, Damns Hundreds; Sin comes to a great Hight when it comes to Actions. I shall Reproach the Devil as much in these Books, I shall do what is in my Power to Raze the Foundation of his Kingdom in *Scotland*: For he makes the most part of them Believe, if they be Free of Grosse Sins, they will go to Heaven. I shall give him and his Kingdom such a Shake, that he never got the like of it from a White-iron-Smith, since he was Quick; I hope it will be for Your Good if ye be an Hypocrite, as there are many in this City; That I wat one, I Speak by Experience, For I am not a Man of Learning; But for as little Learning as I have, if Ye be an Hypocrite as I Fear ye are, Through Grace I will give you and Your False Hope such a Shake, that the like of it Ye never got, from a Tinkler, since You were Seven Years Old. I will Discover You in these Books, that Ye will not know well where to Run, too for Shelter.

Among all other things that Religion offers to our Studie, GOD and our Hearts is the Cheif, GOD is the First and, Last and Whole of our Happiness, all our Compleatment is in Him, and from Him. For in that Center doth all the Lines meet; But our Hearts is the Stage and Peice of Earth, upon which GOD, and the Devil draws up their several Armies; Here doth each of them shew their Power, and Wisdom, Each of them Chalenges an Interest in it, it is Attacked by the one and Defended by the Other, so that here are Scrimages and Bickrals, and Stratagems Managed; *And that Person that will not Concern themselves, how all Matters goes in his own Heart, what Ground is got or lost; What Forts are Taken or Defended, what Ambushes is laid, or how the Battle Proceeds, they shall not be Excused, for they are nothing but Stupified Fools, as they call me, tho they have as much Worldly Wit as Achitophel's who set his House in Order, and went and Hanged himself. What profit shall you have, if Ye Gain the whole World, and lose Your own Souls?* I shall tell You Reader, that the Exact and Faithful Management of Such Spiritual Enquiries with their Necessarie improvements, to Diligent watchfulness,

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and Careful Endeavours of Resistance, is a another manner of Work then most Persons Dream of, to Discover the Depts of Sathan, his Policy, to Espey his Hants and Lurking Places in our Hearts, I say to take notice of all his Subtile Contrivances, in taking Advantage against us, to Observe how the Pulss of the Soul Beats under his provocations, and Deceitful Alurements, but here I am Obliedged to leave You to watch, but altho I leave You, the Devil will not leave You; And the nearer Death You are, he is the more Diligent, because he knows his time is but short, and so he is waking when you are Sleeping; I know this by Experience, for what Works I Builded in the Day, he dang down in the Night.

For it is more Difficultie for to be a Christian, than to be a Tradesman, for a Tradesman will get his Work in the Morning as he left it at Night, but it is not so with a true Christian.

When that Flaming Sword of the Justice of GOD was coming down upon the Elect World, as well as the Reprobate World, for there was no Goodness in the one more then the other, when our Blessed LORD, the LORD JESUS CHRIST, the second Person of the Blessed Trinity; In his infinite and unsearchable Love and Compassion to self destroyed Sinners, none destroyed us but our selves; O! Israel thou hast Destroyed thy self; Adam Blamed his Wife for it, his Wife Blamed the Serpent for it, and so the Devil got the Blaim for all; But it was Adam that Destroyed himsel and his Posterity, because the Covenant was made with him, it was not made with his Wife, nor with the Serpent; And so when that Flaming Sword was readie to Light upon him, then the LORD JESUS CHRIST cryes with a Loud Voice, to Justice to hold his hand, Lo I come says he, to do thy will O GOD, I will rather Satisfie thy Justice, and be bruissed with that dreadful Sword, then to let it Light on all Adams Posterity, not only to be brisued, but to Die for them, and as by that Satisfaction that the Son gave to the Father; He gave to him a certain Number to behold his Glory to all Eternity; But notwithstanding of all that; altho he Died for the Elects Sins, and Rose for their Righteousness; Yet he hath given them an Spiritual Warfare to accomplish; and so they should be con-

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continually taken up, and contending with Principalitys and Powers, and Spiritual VVickedness in High Places, and there is no Discharge in this VVar, for ye must be continualy taken up when ye are on this side of Eternity. The Reason is because GOD hath put Emnity between the Seed of the VVoman and the Seed of the Serpent, and so they will never be Reconcealed, but the Seed of the Woman hath most Power, for they will bruise his Head; but he will only bruise their Heel; and that is all the power he hath, indeed he hath power to dishonour GOD much, and makes many of them to Live a Miserable and sad Life, as long as they are in the World, for he is continualy taken up in bruising their Heel, but the most part of the World doth not find him bruising it, altho he be Triping up their Heels, no more then they were a Stone, and so they do never look behind them till he Coup them into Hell, for they will run before him like a penny Dog with their own Consent, and the more they run to Sin he hath the better sport.

This small Book is to be Sold at the Authors Shop, at the Head of the West Bow, the Price four shil: Scots.

In case the first Book be Dearer then one Pound Scots; never loss the Hog for an Hapennie.

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